

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



PARISHIONERS PRESENT PRIEST WITH CAR

The Rev. C. Bertram Runnalls (center, with Mrs. Runnalls on his right) receives a new car from his parishioners, Calvary Church, Syracuse, N. Y. [See page 12].

CHURCH DIVINITY SCHOOL
OF THE PACIFIC
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BERKELEY CALIF
LC8 A

Abbreviation

Miss Mary Harcq, LIVING CHURCH correspondent for Kentucky, writes to tell us that Fr. Felhoelter, the heroic Roman Catholic chaplain, who was killed by North Koreans, was a native of Louisville, not of Cincinnati [L. C., August 6th].

Two readers object to a recent booklet published by the Forward Movement Commission entitled *The Unity of God's People*. The Rev. William P. S. Lander, rector of the Church of the Good Shepherd, Rosemont, Pa., asks: "Instead of studying all sorts of faiths, why not concentrate on the Faith as this Church has received it and professes it in the Prayer Book?" The Rev. John J. Alberts, rector of Christ Church, Media, Pa., describes as "an amazing non-sequitur" the alleged contention of this booklet "that, since the world is in danger of being destroyed by the hydrogen bomb, we had better unite with the Presbyterians."

Some letters express thanks either for specific favors or for the ministrations of the Church generally. Among the former are a letter from Mr. Issa Bandak, mayor of Bethlehem, who acknowledges gratefully receipt of contributions to the Orthodox Native Charitable Society through THE LIVING CHURCH RELIEF FUND. Two Japanese priests—the Rev. James Okajima of Holy Trinity Church, in the diocese of Kyoto, and the Rev. P. T. Yabumoto of Osaka—express appreciation

for gifts from the Church in America and for the example of loyalty to the Christian Faith.

The Rev. Edward G. Maxted, a well known Christian Socialist priest, says we should be less concerned with Marxian Communism and more with Socialism as set forth in such books as those by Edward Bellamy. He would like the Rev. Randolph Crump Miller "to tell us if he thinks a social system such as Bellamy describes might be the result if we took our religion seriously."

The Rev. C. Earle B. Robinson, rector of the Church of the Good Shepherd, York, S. C., is concerned that a "division of health and welfare," has taken the place of "the ministrations once given by the holy deacons to widows and orphans in the Church."

DESIRE TO LEARN

Mr. Ralph G. Lawton of Newark, N. J., deprecates the growing tendency to substitute such festivals as Corpus Christi and Christ the King for Prayer Book observances. The Rev. James C. Gilbert, rector of St. James' Church, Kingessing, Philadelphia, Pa., appeals to the clergy to continue their Sunday School sessions during the summer months.

Miss Alice Welles of New York city is one of several who have called our attention to the fact that St. George's Church, Paris, is not on the left bank of the Seine. Col. Clair G. Irish of that parish acknowl-

edges receipt of some \$600 in contributions as the result of the letter of Bishop De Wolfe of Long Island and other bishops in THE LIVING CHURCH of May 21st, and suggests that others might be willing to help this well-known Anglo-Catholic parish on the continent.

Mr. John B. Herring of Oklahoma City, Okla., encloses a pamphlet against the Prayer Book published by Roman Catholic Benedictine Fathers, and containing "Rome's customary distortions, half-truths, and ignoring of the facts." He thinks it should be answered point by point in THE LIVING CHURCH and asks, if we use his letter, that we notify him ahead of time so that he may borrow that issue from his rector. Why not subscribe, Mr. Herring?

CEREMONIAL DIRECTIONS

The Rev. Homer F. Rogers, rector of St. Barnabas' Church, Denton, Texas, sends us an amusing set of ceremonial directions, based upon actual observations of the behavior in church of his youngest daughter when brought by Mrs. Rogers to the early Eucharist. He writes: "She (the baby, not my wife) is at that interesting age just between learning to walk and learning to talk." The height of ritual observance is reached when "the virgin takes a small bell to a point almost directly behind the altar cross and joyously rings same, singing the while in Welsh tones, 'Soong slew.'"

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A Weekly Record of the News, the Work
and the Thought of the Episcopal Church.

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Things to Come

1950	AUGUST	1950
SUN	MON TUE WED THU FRI SAT	
6	7 8 9 10 11 12	
13	14 15 16 17 18 19	
20	21 22 23 24 25 26	
27	28 29 30 31	

1950	SEPTEMBER	1950
SUN	MON TUE WED THU FRI SAT	
3	4 5 6 7 8 9	1 2
10	11 12 13 14 15 16	
17	18 19 20 21 22 23	
24	25 26 27 28 29 30	

August

27. 12th Sunday after Trinity.

September

- 13th Sunday after Trinity.
Church of the Air, CBS, 10:00 to 10:30 AM, EDT.
- Annual meetings, House of Bishops and Executive Council, Church of England in Canada.
- Laymen's Training Program Conference. Seabury House, Greenwich, Conn.
- 14th Sunday after Trinity.
- Groton Conference, at Groton, Mass. (through 13th).
Synod of Fifth Province (Midwest), at Kenyon College, Gambier, Ohio (to 13th).
- Election of Coadjutor for North Carolina, at Raleigh.
- 15th Sunday after Trinity.
- Ember Day.
Executive Committee of World Council's Conference of U.S.A. Member Churches, New York city.
- St. Matthew.
- Ember Day.
- Ember Day.
- 16th Sunday after Trinity.
- Joint Commission on Approaches to Unity. Seabury House.
- St. Michael and All Angels.
Consecration of Very Rev. Henry H. Shires as Suffragan of California, at San Francisco.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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SORTS AND CONDITIONS

WHO will be the 500th Bishop? Dean Shires, Suffragan-elect of California, will be consecrated on September 29th, according to a preliminary announcement from local sources. But we are informed that the Rev. Gerald F. Burrill will be consecrated Suffragan Bishop of Dallas on the same day! Since Dallas is on Central time and San Francisco on Pacific time, the two hour difference tells in favor of Fr. Burrill.

SPEAKING of Dean Shires, the Rev. Dr. Arthur C. Lichtenberger has declined election to succeed him as Dean of the Church Divinity School of the Pacific. Elections of deans are not usually reported until after the candidate's acceptance, but one of the top Church newshawks swooped down on this story in his diocesan magazine, from which we picked it up. We regret any inconvenience we may have caused Dr. Lichtenberger or the divinity school.

THE CHINESE BISHOPS have sent out a pastoral letter to their people embodying six points of Church policy under the Communist government. Dated July 14th, the pastoral condemns "Imperialism, Feudalism, and bureaucratic Capitalism," because "it is against the spirit of Christ to co-operate with the rich and those in high positions in oppressing the mass of the people." In general, the letter appears to seek to conciliate the government and at the same time maintain the freedom and integrity of the Gospel. The text will be published next week.

THERE STILL seems to be some doubt as to the exact date on which the "style and status" of Bishop Boynton will be altered from "Bishop of Puerto Rico" to "Suffragan Bishop of New York," although for practical purposes the date of January 1st has been set for him to take up his work as Suffragan. Meanwhile, he continues as Bishop of Puerto Rico and will continue as Bishop in charge of the district (together with the Virgin Islands) until other provision is made. Episcopal supervision for Puerto Rico will be on the agenda of the House of Bishops which meets in January.

SLIGHT improvement in the total of expectations is shown by the July 31st report of Russell E. Dill, treasurer of the National Council. One diocese—Fond du Lac—which was slightly behind its quota, has made up the difference. Largest gain was in Newark, which added \$3,500 to its expectation, raising its total to \$130,000 but not yet meeting its quota (in company, of course, with many others). Alabama, South Florida, and West Texas also reported small increases in expectations. All three of these dioceses are in the goodly company of those who oversubscribed their quotas.

BISHOP HUANG, previously reported captured by the Communists, is now reported to be in Hongkong undergoing treatment for "an ear condition." Our correspondent says nothing about his recent movements.

Peter Day.



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The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• An editorial in THE LIVING CHURCH of June 25th states that a cross or crucifix should hang in the room of "the faithful layman." Should this be hung over the bed, as is done by some of my Roman Catholic friends? Please list several places where wall crucifixes might be obtained by mail.

The cross in your room can be hung anywhere you think best. If you have one place in your room where you say your prayers, that of course is where it should hang. (I always discourage saying one's prayers at the bedside, which is conducive to lolling rather than kneeling erect, and which connects prayer psychologically with the cessation—temporary or permanent—of life.) In any case the cross should hang, if possible, where it can be seen from the bed.

You will find in THE LIVING CHURCH advertisements of many dealers in church decorations and supplies, any of whom would be glad to send you a catalogue and fill your order. Or you can obtain one from Morehouse-Gorham Co. itself, 14 East 41st St., New York 17, N. Y.

• What is the biblical reference for the requirement that women entering the church should cover their heads? I know of the one in I Corinthians 11, but is there not another?

The passage you refer to (I Corinthians 11:5 ff) is the only biblical passage directing this practice. In Numbers 5: 18 the direction that the priest who is applying the ordeal of the "jealousy offering" to a woman accused of adultery must first remove her head-covering seems to take for granted that any woman in the temple would normally have such a covering, as indeed would any oriental woman. In the few passages of the Old Testament that refer to woman's dress a great variety of head-coverings are mentioned, but again this has no special reference to the temple. The prophets, in denouncing the luxuriousness of these garments, never suggested that the garments themselves should be done away with.

• I was of the opinion that the Anglican Church forbids cremation just as the Roman Church does, but the recent cremation of Bishop Manning apparently dis-

proves this. What is the stand taken by both churches and the reason for it?

Objection to cremation is not based upon a conviction that there is anything wrong in that practice. The first consideration is one of reverence for what has been the temple of the Holy Ghost. The second is that, in view of the practice among unbelievers and skeptics of directing the body to be burned and the ashes dispersed abroad (intended as a declaration of their disbelief in the resurrection), the reverent care for the body and its reasonable preservation is an assertion of our belief in that which they deny.

The Anglican Church does not condemn cremation, and it has been used in the case of some very notable and strict Anglo-Catholics, such as Bishop Charles Gore. We feel that cremation makes just as truly for the preservation of the body as any other method of disposal, especially for persons whose remains are likely to be buried inside church buildings. That there is no irreverence involved is plain from the manner of those who conduct the funeral services and from the well known faith of the person requesting cremation.

In the 19th century the burning of the body and scattering of ashes was sufficiently unusual and shocking to the public for the skeptic to feel that he had accomplished something by his act, which today would not start the slightest ripple in the public mind.

The physical atoms composing the body at the time of death are not really destroyed by cremation, and we have perfect faith that, if God requires them for the resurrection of the body, He is perfectly able to reassemble them—even though they were scattered among the remotest nebulae known to astronomers.

• In a pamphlet by Richard Wright reference is made to church bells ringing "three times three and a nine." What is the significance of this?

I think Mr. Wright is referring to the bells rung at the time of the angelus. This is a little devotional service consisting of three versicles, each accompanied by a *Hail, Mary*, and the last one followed by the collect for the Feast of the Annunciation. The bell is usually tolled (not rung) three times for each of the Aves, and then rung (nine times) for the collect.

TWELFTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Invitation from Canada

The Rt. Rev. John B. Bentley, vice-president of the National Council and director of the Overseas Department, has accepted the invitation of the primate of the Church of England in Canada, the Most Rev. George F. Kingston, to preach at a service to be held in connection with the annual meetings of the House of Bishops and the Executive Council of that Church. The service will be held in St. Luke's Pro-Cathedral, Sault Ste. Marie, Ontario, on September 6th.

CHAPLAINS

For Spires, Tents

"The chapel of the U. S. Air Force has moved from a spired church on the base to a tent on the operation line."

These words of FEAF Air Chaplain (Colonel) John C. W. Linsley, give a graphic description of the change in the duties of the air chaplains in the U. S. Far East Air Forces.

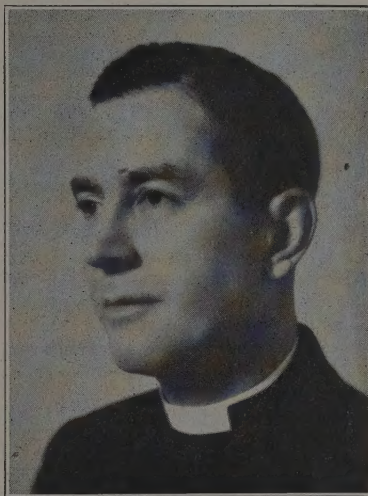
With four chaplains commuting between Japan and the front and six chaplains at forward bases in Korea, two of whom are on duty in front lines working with the army, the chaplain's life has changed rapidly from conducting normal services and easing every day worries of the airman to accompanying flight crews to the briefings, meeting hospital planes, and aiding those who await the return of the combat crews.

The new Fifth Air Force air chaplain, Chaplain (Colonel) Wallace I. Wolverton, has completed a tour of all Fifth Air Force bases in Japan and Korea since assuming his new position on July 10th.*

Chaplain Wolverton gives the following account of how combat changes a man's concept of religion:

"A jet fighter pilot engaged in daily flights against the North Koreans furnished this example with his statement 'One of the most comforting thoughts in the Bible for me is the verse which says that not a

*Holder of a Ph.D. degree from the University of Chicago, Chaplain Wolverton came to Japan from the Air University at Maxwell Air Force Base, Alabama, where he served as instructor and as a special advisor to the Director of the Human Resources Research Institute. He is the first chaplain to graduate from the Air War College.



BISHOP BENTLEY: To preach at service of Canadian House of Bishops.

sparrow will fall to the ground without his Father.' Realizing that this shows how in normal times the average person's concept is in terms of God and a boundless universe, but in battle the individual is concerned with religion as affecting each man, I used this verse from St. Matthew's Gospel as the theme for a sermon delivered at several bases."

Writing in further detail of his own work and of that of other chaplains, Chaplain Linsley says:

"As air chaplain of the Far East Air Forces, my work as administrator and supervisor covers all air force personnel in the area bounded by northern Japan, Guam, the Philippines, Formosa, and Korea.

"On Guam and Okinawa occasional services of our Church are provided by a visiting navy chaplain and myself. In the Philippines, Fr. Robert Whitaker and others of our clergy provide regular services for Churchpeople at our large base; at one base in Japan a Japanese priest provides regular Holy Communion; and chaplain Wolverton and I provide occasional services for Churchpeople throughout Japan.

"Our situation as Churchmen in Japan is fortunate because of the availability of clergy of the Nippon Sei Ko Kwai and their generous cooperation.

"Yesterday Bishop Vial brought me the equivalent of \$10 from girls at St. Hilda's School, Tokyo, to be used for the relief of Korean Christians. To facilitate delivery

of the gift I telephoned Chaplain Wolverton, who was several hundred miles from my office, told him of the gift, and asked him to hand it on to a missionary of the Church on his next visit to Korea."

ROMAN CATHOLICS

"Infallible Utterance"

Pope Pius XII will proclaim the dogma of the Assumption at a solemn ceremony in St. Peter's on Nov. 1st, official Vatican sources announced. On October 30th, the Pope will announce the new dogma at a secret consistory.

The dogma teaches that the Blessed Virgin Mary's body was preserved from corruption and assumed into heaven shortly after her death. It will be the first dogma promulgated since 1870, when the Vatican Council proclaimed the infallibility of the Pope in matters of faith and morals.

Although the doctrine of Mary's Assumption has not been a required belief among Roman Catholics, it is a universally-accepted teaching.

Petitions for the definition of the Assumption have been reaching the Vatican for more than 80 years, and have increased considerably in number during the past decade.

Two volumes of petitions published in 1942 with the permission of Pope Pius XII each contained more than 1,000 pages. They included more than 3,000 petitions from cardinals, archbishops, bishops and patriarchs, as well as from church councils, synods, seminaries and other ecclesiastical institutions. [RNS]

Unscriptural Assumption

A joint statement declaring that the Church of England "does not and cannot" accept as dogma the doctrine of the Assumption of the Virgin Mary was issued in London by Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, and Dr. Cyril Forster Garbett, Archbishop of York.

In their statement, the Archbishops said:

"We must at once state publicly that the Church of England does not and cannot hold this doctrine to be a necessary part of Catholic faith, belief in which may be required of members of the Church.

"The Church of England renders honor and reverence to the Mother of our Lord Jesus, but there is not the smallest evidence

in the Scriptures, or in the teachings of the early Church, of her bodily assumption into heaven.

"The Church of England refuses to regard as a requisite for saving its faith any doctrines or opinions which are not plainly contained in the Scriptures."

The statement asserted that the announcement of the proclamation has "gravely injured the growth of understanding" between Christians, "an understanding based on the common possession of fundamental Gospel truths."

"We profoundly regret," the archbishops said, "that the Roman Catholic Church has chosen by this act to increase the dogmatic differences in Christendom." [RNS]

INTERCHURCH

More Important, More Significant, More Fundamental

By the Rev. GEORGE H. THOMPSON

"The great day has come and we are really here in Toronto." In these words Lord Mackintosh of Halifax, President of the World Convention on Christian Education, expressed the feeling of the 4700 delegates from 62 countries who have assembled in Toronto for the mid-century Convention on Christian Education.

The call to Convention which was issued in February 1949 stated that the purpose of the Convention was "to extend and strengthen Christian Education throughout the world, that always and everywhere in their daily lives, children, young people, and adults will manifest in word and deed their allegiance to Jesus Christ as Teacher and Lord." Now we are really here.

The Convention opened with a plenary session in the Coliseum of the Canadian National Exhibition. Greetings were received from the Federal Government of Canada, the government of the Province of Ontario and the government of the City of Toronto. Greetings were also received in a unique way from the pupils and teachers of the Church Schools in Canada. 27,000 children and adults contributed as many dollars toward the expenses of the Convention and signed their names in "Canada's Welcome Book." The 10 volumes of the Welcome Book were presented to Lord Mackintosh by representatives of ten Canadian Provinces.

The most thrilling moment of the evening came when the procession of the nations was held. Representatives of the 62 nations, each in the ordinary habit of his country, marched side by side the full length of the Coliseum. Japanese and Chinese walked side by side, British and German walked side by side, Western and Oriental, white and colored. As

they marched, all brothers and sisters in Christ, the tremendous audience sang from the depths of their hearts "The Church's one foundation is Jesus Christ her Lord."

The procession of the nations gave vivid meaning to what Lord Mackintosh meant when he said:

"The world is sick and worried and confused. There are many other conferences and meetings just now around the world. Statesmen and experts are trying to rebuild this shattered world. The eyes of the world are on them. They meet in Paris, London, and Washington in the floodlight of national publicity. But I say that our work is more important, more significant, and more fundamental."

The Convention will continue with the delegates attending the sessions of one of the four divisions. These are: I General Christian Education, II Christian Education of Children, III Christian Education of Youth, and IV Christian Education of Adults.

Elimination of God

Attempts to eliminate God from government and education were scored by Dr. Luther A. Weigle at the second

plenary meeting of the 13th World Convention on Christian Education at the Coliseum.

This disposition is due to "an extreme interpretation of the principle of church and state, which confines God to the church and outlaws him in the state," continued Dr. Weigle, who is chairman of the assembly of the World Council of Christian Education and dean-emeritus of Yale University Divinity School, New Haven, Connecticut.

"It is an extreme interpretation which brings together into an uneasy working partnership atheists and positivists on the one hand and religious individualists and ultra-fundamentalists on the other."

The church and state principle means that each shall be "mutually free and that neither shall undertake to control the other," explained Dr. Weigle.

"It does not mean that the state owes no allegiance to God, or that the state is exempt from the moral law wherewith God sets the bounds of justice for nations as well as individuals."

PROVINCES

Midwest Synod

The 27th synod of the 5th Province (Midwest) will meet at Kenyon College, Gambier, Ohio, September 11th to 13th. Bishop Ivins of Milwaukee, the President of the Province, will preside.

NURSES

To Meet the Shortage

Young registered nurses in New York who have given up nursing work because of marriage have returned, or offered to return, to hospital duty to meet the shortage likely to occur because of the call for nurses for service in Korea, or in nearby stations, to which the wounded will be removed in increasing numbers. Older nurses, who had planned to retire, are continuing in service for the duration of the emergency, to set younger women free to volunteer.



NATIONAL CONFERENCE OF DEACONESSES: At a recent meeting of the National Conference of Deaconesses, it was voted to establish a school exclusively for training for the diaconate of women. Shown in the picture is the executive committee of the conference.* Bishop Conkling of Chicago is chairman of General Convention's Advisory Commission on the Work of Deaconesses, which will make the establishment of such a school the first order of business at its meeting to be held in Chicago in the early autumn.

* Seated (left to right): Deaconesses Hilda Dieterly, Ruth Johnson, and Lillian W. Crow; standing (left to right): Deaconesses Edna M. Sargent, Evelyn Seymour, Mary P. Truesdell.

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KOREA

Trek to Pusan

The first dispatches received in England from Anglican missionaries in Korea since the war have been printed in the London *Church Times* of July 28th. The Bishop in Korea, the Rt. Rev. Cecil Cooper, is presumed still to be held by the invaders in the premises of the former British legation in Seoul.

The two letters are from the Rev. A. E. Chadwell, 57-year-old veteran of the missionary staff, and the Rev. Harry Fawcett, 29-year-old recent Kelham graduate, who had never been out of England until he arrived in Korea last December.

The letters, according to the *Church Times*, were written on rough, ersatz paper, hurriedly scrawled, and in some places are difficult to read. That of Fr. Fawcett bears no date but shows evidence of having been written early in July.

"I was out with the Bishop when the invasion started; we did not get any authentic news. His only comment was: 'We have been so used to it not happening that we are surprised when it does and ought not to be.' Later I learned that the Bishop had waited till six p.m. on the Monday and then gone to Seoul, and that is the last we know of him.

"At Souwon, the anxiety was about bombing and it was clear that the invaders would make for Souwon after Seoul. Refugees were pouring through with the most incredible bundles on their heads and backs, while families passed with all household possessions and food with them. Women were seen with two children on their backs and bundles on their heads. Children often carried children.

"Many were making for relatives in the south and others were just going south, Pusan being the hope of most. . . .

"At Souwon, I learned that it was impossible to get to Seoul, and I began to see what use I could be. I heard that Souwon was in no immediate danger and suggested that we should not evacuate the children from the orphanage just yet. . . .

ORPHANS SENT TO HILLS

"On Monday evening [July 3?] the women in charge of the orphans decided to take the children to a village in the hills six miles away. I was loath to adopt the role of *chargé d'affaires* because my Korean was inadequate, but they obviously expected me to tell them what to do. So I went with the children to see whether it was a good place. . . .

"Arriving back at Souwon we set about inviting refugees to stay the night. This and anything else we did they had to be persuaded to accept, so alien is relief to these people. The next day we realized that though we could offer shelter we could not offer food. All we could do was to see that a constant supply of water was outside the



A KOREAN CHILD typical of the children of those families who helped Fr. Fawcett and looked to him for help.

orphanage gates and stand and persuade the people to drink it. . . .

"By Saturday it was obvious that we should soon be the battlefield, so I told all the refugees that they had better move out on the Sunday morning. At Mass that day there were about a dozen present, and the majority of those were our Christians from Seoul who were staying to rest. . . .

"On the road I joined the refugees in boiling sun. Soon my case became heavy and awkward, and I nearly lost even that when I jumped into a canal when the raiders machine-gunned us. After about two hours I met two of our Christians going the same way, and of course they insisted on carrying my case, and at last I had to let them. In the same way I had to accept the privilege of a lift in an American army jeep which they could not do. Thus I was not even allowed to walk the roads as they did. Since the jeep was going far, instead of calling at the churches we had at Pyeng-tek, Pou-tai-ri and Kaksidi on the way to Fr. Chadwell, my journey was completed in five hours instead of five days. When I got out of the jeep I was still twelve miles away, and eventually stayed the night with some Christian students before reaching Fr. Chadwell on that Tuesday afternoon. He was determined to stay, was sure that the Northern Koreans were a disciplined army, and that the Bishop would be all right with the others in Seoul. The best policy was to stay put, and not crowd the roads; and this he advised the various priests who came to him.

"But it was not to be. One by one, as the Northern Korean troops approached their villages, they were ordered out by the police. We could get no money to help them, and had no food for more than two weeks. Then we were ordered to go. From Chong-chu on the third Sunday of the war three priests and their families, several other Christians, Fr. Chadwell, and I moved out.

"We met four American soldiers on the way who had escaped from the Communists; and for once we were able to help someone else. We fed them with the dried fruits we had, and then got the station-

master to stop the next train to Taejon, the provisional capital. It meant that we had to abandon the priests on the road. We got a seat on a train to Pusan."

The second letter, written by Fr. Chadwell and dated July 12th, contains the account of the arrival of the party in Pusan:

"We eventually arrived at Pusan at 6 a.m. this morning (July 12th). Fr. Fawcett is staying with Fr. Im and I am nearby at the house of a Korean doctor with whom I always stay when I visit Pusan. We were both pretty weary having had no sleep for five nights."

NEW ZEALAND

Bishop of Waikato Dies

The Bishop of Waikato, the Rt. Rev. Cecil Arthur Cherrington, died August 10th in his 78th year.

In 1926 he was consecrated first bishop of the diocese of Waikato, which was formed in 1925 by a subdivision of the diocese of Auckland.

GIBRALTAR

Bishop to Visit USA

According to the London *Church Times* the Bishop of Gibraltar recently announced that he had been authorized by the Archbishop of Canterbury to visit the USA next February to explain to the Episcopal Church that the Church of England chaplaincies in Southern Europe could not carry on without aid.

The plight of the chaplaincies was emphasized at the annual meeting of the Gibraltar Diocesan Association. The treasurer reported that in the year under review expenditure had exceeded income by £843. Sources of income which had been in the diocese before the war were non-existent, and devaluation had come at a time when the diocese was unprepared for such a contingency.

MEXICO

Jointly Given Memorial

On August 6th Bishop Salinas of Mexico blessed a Hammond organ in the Cathedral of San Jose de Gracia, Mexico City, the combined gift of the cathedral and of the diocese of Michigan in memory of the late Bishop Creighton who was in charge of the missionary district of Mexico from 1926 to 1933 and was Bishop of Michigan from 1939 to 1948. Mrs. Creighton was present and unveiled the memorial plaque of the organ.

At the same service the bishop confirmed a class of 13 and was the celebrant at the Holy Eucharist.

You Cannot Give What You Do Not Have . . .

ANY clergyman who today preaches even occasional missions and retreats senses a definite and almost identical temptation-pattern throughout the whole Church in this country. *Resignitis*, with its symptoms of dissatisfaction, despondency, and despair, has become a grave disease which gnaws at the structure and saps the life-energy of the Church. Often a priest or Church worker will drive to the point of a nervous breakdown; but, when little fruit of this work appears, the temptation to resign almost invariably makes itself felt. Many are even brought to a position where they consider a renunciation of the sacred ministry.

Clergy, in both high and low positions, are victims of these serious temptations. As a result, there is a growing lack of stability in parochial life which, in turn, affects the more widespread organization of the Church. The unfor-

they might have life, and that they might have it more abundantly" (St. John 10:10).

THE INDWELLING CHRIST

First and foremost, the work of the Church is the transmission of the life of Jesus Christ to all men and women. Those who have been called to carry on the divine mission should look upon themselves only as tools in the hands of God. The denial of this important principle causes much of the weakness which exists in Church life. The disciple has no real virtue of himself. Either Christ is working through him or He is not. The Christian who does not have Jesus Christ as the vital principle of his nature may busy himself with many things, but he cannot reap fruit toward everlasting life. The Christ, as He dwells in mankind, constitutes that which spiritual writers call the interior life, while

sincere Christians who seek to work out their salvation in doing good works for the welfare of others. The performance of these good works often becomes an escape mechanism for the more difficult task of building up the soul's life. It is small wonder that the Church has so little impact upon the world, since the activities of Christians frequently arise more from themselves than from the indwelling Christ. Many seek to justify their attitude toward the interior life by convincing themselves that this becomes

BEATING THE AIR — or MOVING

fortunate situation prevents long-time planning and consistency of effort. Many parishes hardly have an opportunity really to become acquainted with their shepherds. Dissatisfaction and nervous tension is definitely creating havoc in the life of the Church. What is the cause of this almost universal despondency? What remedy is prescribed by Christ and His Church?

It cannot be said that ministers simply need more recreation. Complete giving-away-ness is an essential property of the nature of God. The divine Source of all creation is goodness without measure. When the Son of God came among us, He made His life the supreme example of the same giving-away-ness. From the mission of its Founder, the Church of Christ should continually burn with that quality which comes forth from the eternal goodness. In God's plan of salvation, men by way of men should find everlasting life. But Jesus Christ Himself is the sole fount of this wonderful new life which has opened itself to all mankind. As far as humanity is concerned, God operates completely through His Son. "All things were made by him; and without him was not any thing made that was made" (St. John 1:3). Without doubt the Evangelist is here speaking primarily of the order of nature; but in other passages he makes it very clear that he also includes the dispensation of grace: "I am come that

work for the salvation of others is usually regarded as the exterior life.

Christian people often have the most vague notions about the indwelling Christ. What is the meaning of this concept? The Holy Scriptures point out the fact that the life of God in a creature consists in the possession of the virtues of Faith, Hope, and Charity, which are the vital principles of divine action in a mortal being. These capabilities are implanted in the Christian through the Spirit of our Lord. The Holy Spirit is the vital reality of Christian living. As man comes into the world, he possesses that selfishness which is the element of eternal death. This inborn disease can grow, or it can be suppressed by the operation of the Spirit of God.

When victory is gained over selfishness, the personality approaches sanctification, or the perfection of the interior life, and he gains the power for the fruitful Christian life — which of course is the seeking of salvation for others. Our Lord had this in mind when He said, "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." (St. John XV, 5) Human efforts, apart from a vigorous interior life, are useless. Labor for the salvation of others must spring from the invigorating action of Christ in the individual soul.

Even a limited experience in the ministry demonstrates that there are many

an obstacle to zealous activity for others. Our Lord told His disciples to love their neighbors as themselves. If they truly love themselves, they will cultivate in themselves that Charity which is the measure of their love for others.

God is life and as such He is the primeval Source of life in everything else that lives. The Creator, however, most excellently manifests Himself, not in His exterior works, but in the wonderful filiation within His human children. All of the external works of God merely serve to offer a good habitat in which the children of men may be reborn as the children of God through their incorporation into His one eternal Son. This continual act of generation brings forth the endless procession of the Holy Ghost, who is the ever-brooding Source of good toward the world.

THE PROPER BALANCE

From the example and insistent teaching of Christ, His disciple must, above all else, be a man of prayer. In the very first days of the Church, the apostles realized this important fact. "We will give ourselves to prayer, and to the min-

By the Re

istry of the word" (Acts 6:4). This life of prayer must clearly precede all the other labors of the ministry. The Christian must be remade into the form of Christ Himself. With this understanding, it can be seen that the good works of the exterior life result from an overflowing of the life of Christ in the individual. This does not imply that there exists no dependency between the interior and the active lives. Really, they are mutually interdependent. The Christian's love for God is largely manifested

consciousness of his union with God. Actually, however, this union will only be affected if such is the desire of the Christian. Under the trying circumstances of hard work, the disciple must resign himself to the partial absence of God's consolations, and he is obliged to cultivate patience in his interior relations to God. Mankind is prone to be unstable. When a man is denied the full consolations of his fellowship with God, he may lose his acquired taste for that association. But, if in a dry land he continually reminds himself of the taste of sweet waters, he will come to thirst more and more for the delights of the interior life.

Although the chief work of the Church is the perfect fusion of the interior and of the active lives in Christian people, nevertheless those who exercise the sacred ministry should endeavor to provide salvation for others without danger to themselves. Jesus taught His apostles not to hide their light but to let it shine to all the world. They, however, must first possess that light or others will remain in darkness. Hence good works are a manifestation of sanctification for those who own a growing interior life, but, for others, a life of activity may actually become a menace to salvation.

In the divine economy, God furnishes the means by which one can advance his own salvation while seeking the salvation of others. Sanctity consists in Charity toward God and toward all mankind. Jesus considers all the good works of His people as done to Himself because the love of man toward man partakes of God's love for Himself. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (St. Matthew 25:40). A rightly ordered active life is sustained, not by bodily vigor, but by the penetrating life of God through Christ, the Head of the Mystical Body. "And there are diversities of operations, but it is the same God which worketh all in all. . . For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ" (I Corinthians 12:6, 12). Through His disciple, our Lord continues to go out into the world of human misery, weakness, and sin. Unfortunately the Christian life has been considered to be a mere imitation of Christ when it should have been the actual living Christ. The active Christian life, as it is the very operation of Jesus, becomes an epiphany of God to mankind.

WEAPONS IN UNTRAINED HANDS

The activities of extrovert forms of Christianity can undermine the vigors of human personality. The natural and uncontrolled energies are like weapons which have been placed in the untrained hands of children. As his natural capabilities are used without any refining, the individual grows lukewarm, in which tepidity his good works will become

fewer and finally cease. The Holy Spirit most surely has reason to anathematize this lukewarmness. "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Revelation 3:16). When the principle of divine life is neglected, the innate selfishness is automatically cultivated. As works come to have their roots in this selfishness, they become an absolute and devastating perversion.

Since Jesus Christ is the principle of the interior life, the most sure means to develop the desired synthesis is freely to enter into Christ, to accept His Spirit, and to allow Him to take full possession of the human personality. By this means, God establishes a channel of communication with man. "And such trust have we through Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God" (2 Corinthians 3:4-5). The intimate life of God becomes the heritage of man. Even in eternity, the Christian can hardly begin to fathom the depths of that interior life which results from the union of the created and the everlasting principles of life.

The prayer-life of a Christian is a state, of permanent unity with God. Therefore prayer ought to entwine itself in and out through all the actions of daily life so that every work will be performed in union with God. Prayer is the soul in action. How great vital forces are lost to the world because Christian people are not more given to true prayer!

THE MYSTICAL BODY

The transition from the selfish life of the flesh to that concealed in God is not an empty mysticism. In Christ, all humanity is merged into a unified whole which has been called together by a common response to the Self-emptying love of God. In this scheme, the negation of self can transform the extrovert's mere beating the air into a power which can truly remove mountains. On this foundation of the interior life, self is crucified and God is enshrined in a life-long series of exterior acts for the good of other people. The individual may truly consider himself, but the great emphasis is upon the whole Mystical Body.

An honest survey across the face of the world will probably indicate that Christians have never before worked so incessantly and accomplished so little. Our crumbling civilization requires the redeeming energy which can enter into the social organism only through the interior lives of souls. That holiness which breaks forth from the life of God in human flesh can regenerate mankind. In that way of life, a man not only eternalizes himself, but, as the ever-renewing Incarnation, he outwardly projects the unmeasurable and never-dying love of God. This alone can heal and win the broken souls for the destiny which has been prepared for them.

AINS?

Wittkofski

in his interior life, while his love for his neighbor is shown forth in his exterior activities.

The perfect Christian life results from establishing the proper balance between action and contemplation. In so far as the human being reaches the development that God expects, the internal spiritual life and the active life tend to combine into an inseparable unity. The activities of the saints in every age often amaze their biographers. They truly own faculties which do not arise from the weakness of human nature, but which spring from the omnipotence of God. The common extrovert may busy himself about many things over a long period of time, but without Christian introversion and conversion, he eventually finds that his power to act becomes exhausted.

Many followers of Christ commonly adopt the attitude that it is good for some to work and for others to pray. In no sense is this the unity which God wishes for man. Indeed, the duties of the Christian life will frequently grow to such an extent that they will seem to rob the disciple of the consoling con-

The "Catholic World" on Reunion

A THOUGHTFUL and sympathetic leading editorial in the July issue of the *Catholic World* is entitled: "Did Reunion Die at Amsterdam?" The irenic spirit of this editorial deserves an answer in the same vein.

The Ecumenical Movement, which reached its highest point in the first General Assembly at Amsterdam in 1948, "evidences a tendency that is magnificent in scope and in fervor," says this periodical, which has lately (and deservedly) won first prize as the best Roman Catholic magazine published in the United States. The *Catholic World* notes that on December 20, 1949, the Congregation of the Holy Office at Rome issued an Instruction dealing with this movement, and continues:

"The Instruction is filled with brotherly love and encouragement for our friends in the Ecumenical Movement. It directs bishops to take a sympathetic interest in the development of the movement, requires them to appoint priests to study the movement locally and to submit periodic reports, permits the bishops to designate priests who will present the Catholic side at mixed meetings. The Instruction also allows Catholics to attend mixed meetings for the discussion of social questions and of natural law and urges that facilities for instruction of converts should be made easily accessible."

Noting that the Archbishop of Canterbury has welcomed this Instruction as "timely" and "encouraging," and that "all the delegates at Amsterdam held in common a belief in Christ as God and Saviour," the *Catholic World* observes: "We can be happy over this prospect of a common front on a social level against Communism, but there is still more reason to rejoice over the thought of a common religious front for Christ." But "strangely, the Ecumenical Movement appears to hold little interest for American Catholics. Six months have passed since the Instruction was issued, and yet who talks about it or does anything about it here?"

Roman Catholics in America, notes the *Catholic World*, "are years behind the French Catholics in this phase of apostolic activity." Reference is made to "the great work of men like Fathers Congar and Boyer" (of the *Unitas* movement), to the Church Unity Octave ("still far from popular"), to the London *Times* correspondence on reunion last winter, and to favorable words from the Holy Father himself.

"The obstacles to reunion are many," the *Catholic World* admits, recognizing that they are to be found on both (or perhaps all) sides. But "we can see the benefit to be acquired from friendly theological discussions between Catholics and Protestants. Kindness is the only climate in which the fogs of misunderstanding, misinformation, and prejudice can be dissipated."

As to Anglicans, the *Catholic World* has a special word:

"This brings up the question of those Episcopalians and others who have been receiving the Eucharist in their churches believing it to be the Body of the Lord. Must they repudiate all these spiritual experiences if they want to become Catholics? We Catholics have at times been rather ungracious to them and have wounded their deepest religious feelings by declaring that they had actually received nothing but a piece of bread. We cannot be so sweeping in our generalizations. We can say that they received bread but we cannot say that they received *nothing but* bread. . . ."

The tone of this whole editorial, which covers nearly five pages, is so cordial that we hope it represents an open-mindedness and a spirit of cordiality in an important quarter of the Church of Rome in this country, which we have long sought but seldom found. To be sure, there are indications even in this editorial that reunion is thought of in terms of ultimate submission to Rome; and such terms would not be acceptable either to Anglicans or to Protestants. But there is also an apparent willingness to sit down in friendly fashion and consider differences, even of the deepest theological import, on a basis of a "friendly flow of conversations" which would "uncover the secret springs" of thought on the part of representatives of the divergent religious traditions, on the common basis of their belief in Christ as Lord and Saviour.

"We need another Cardinal Mercier, who was the personal symbol of the reunion movement at Malines," says the *Catholic World*. Yes, and on our part we need another Lord Halifax, who can set forth with charitable and kindly firmness the Catholicity of Anglicanism, not in the form of our "case against Rome" — there is plenty of material available on that subject — but in order to demonstrate how much we really have in common, and how closely parallel are our faith, our prayers, and our aspirations. But Roman Catholics must not blame Anglicans if we are cautious in entering into new "Malines conversations," for it was not the Archbishop of Canterbury but the Pope of Rome who dashed cold water upon the fire of faith that was glowing so brightly in Belgium in the earlier part of this century.

We agree with the *Catholic World* when it observes: "The more we realize that charity, as well as truth, has its claims, the more quickly will the Ecumenical Movement come to fruition in Catholic unity."

We should welcome an American Cardinal Mercier, who would be willing to enter into conversations, either with leaders of the World Council of Churches on the practical basis that is the method of Amsterdam (where reunion assuredly did not die), or with leaders of the Episcopal Church on some such basis as that of Malines. Indeed we believe that both types of conversations might be conducted simultaneously.

We are confident that if some member of the Roman Catholic hierarchy would act boldly, along the lines of the Instruction issued by the Holy Office and

in the spirit of the editorial in the *Catholic World*, he would be met with equal zeal and enthusiasm on the other side. The resulting conversations would at least serve to clear the air and inaugurate a period of better ecclesiastical relations in this country; and under the guidance of the Holy Spirit they might open up a new path toward Christian unity that has not even been glimpsed heretofore. We hope and pray that some such development may come to pass.

Meanwhile we acclaim this editorial in the *Catholic World* as a breath of fresh air stirring the stuffy atmosphere of interfaith relations, at a time when such ventilation is most urgently needed.

Summer Religion

SOMETIMES an editorial in another periodical hits the nail so squarely on the head that we like to take it over in its entirety. Such a one is the following, from the *Southern Missioner*, published by the St. Paul Polytechnic Institute, Lawrenceville, Va., one of the units of our American Church Institute for Negroes. It is sent to us by Mr. Lewis C. Williams, devoted Churchman of Richmond, Va.

"In a good many Episcopal churches, the summer months are considered vacation time. The congregation sleeps, travels, lounges, and for all practical purposes forgets about the church. Like the public schools, the church is considered closed; and the members, like happy little school children, feel free to scamper to the streams with fishing rod and tackle for that long awaited rest.

"The church then closes its Sunday school, dismisses all of its programs, and for three months is wrapped up carefully like the moth ball fleet.

"This kind of thinking and acting is a heritage which the rich white churches of New England and the South practice,

but such carrying-on is entirely alien to Negro life and tradition.

"The Negro church is close to the heart and life of its members. . . .

"A seasonal religion is not much good unless one believes in a seasonal god.

"What kind of God is your God?"

Through the Editor's Window

SPEAKING of hobbies, Bishop Bloy of Los Angeles has — not one, not two, but three top-notch ones. One, he is an accomplished musician, playing both the organ and the piano. Two, he is an amateur pilot, with a CAA private license and over 200 flying hours to his credit. Three, he is an artist, specializing in seascapes.

Bishop Bloy, according to a local paper, has a color theory that he uses in his work. Yellow and orange, he says, are colors of the mind. Green has a soothing quality. Browns and grays are "down to earth." Reds "can drive a man crazy." Blues express spiritual qualities, but purple "has an even higher order of spirituality." Quite a proper sentiment for a wearer of the episcopal purple!

ANOTHER HOBBY, if such it may be called, is that of the Rev. Charles H. Harrison of New York. Fr. Harrison took his Ph.D. in Church history, but his hobby is shorthand. After studying five different shorthand systems, Fr. Harrison invented his own. Harrison Shorthand is now supported by four major texts and several lesser ones, and is widely used for religious, medical, governmental, and legal note-taking. Clarence J. Bernard, who told us of Fr. Harrison's shorthand hobby, asks: "Did you know that perhaps 95 per cent of all the shorthand writers of this country use systems founded by Anglicans, and that perhaps 95 per cent of British writers use a system founded by a Methodist minister." No, we didn't; is there some sinister significance in it?

Clifford P. Morehouse

BOOKS

The Rev. CARROLL SIMCOX, Ph.D., Editor

Episcopal Giants

THIS is evidently the season when most book publishers go on holiday. There is practically nothing stirring at the moment. But there are two excellent books on two excellent bishops.

Bishop George Allen Beecher of Western Nebraska was one of the episcopal giants of the generation just behind us (he retired in 1943; was consecrated in 1910). His story is told autobiographically in *A Bishop of the Great Plains* (Church Historical Society, Philadelphia, 1950. \$3). Here is a man who is pleasingly unconscious of his greatness. Not all great bishops and other ecclesiastics are so, judging from their autobiographies. Bishop Beecher was a missionary of apostolic stature, and a delightful person as well. There is a frank, wide-open humor in him that well befits

a bishop of the wide-open spaces. Churchmen of Nebraska will greatly relish this book; but I hope it will find a wide non-Nebraskan reading public as well.

Your reviewer, himself a Westerner, found himself musing throughout the book: if the Episcopal Church in the West had more men of the Beecher type in its ministry, it would not be doomed to the perpetual role of ecclesiastical weak sister in this area. Ours has been — and is — too exclusively a metropolitan and Eastern Church, and there is no real excuse for it. I am naive enough to imagine that I know the sovereign cure: more Beechers.

ANOTHER episcopal giant, of a very different but perhaps equally difficult row to hoe, was Arthur Foley Winning-

ton-Ingram, Bishop of London 1901-1939. His story is admirably told by S. C. Carpenter in *Winnington-Ingram* (Oxford Press, 1950, \$3.50). I have spoken of differences between Western Nebraska and London as dioceses. These are of course obvious. But Winnington-Ingram and Beecher, as apostolic men, went about their episcopal tasks in essentially the same manner: as evangelists. Both men had the common touch; both had a passion for souls, both were true fathers in God to those of this fold and ambassadors of Christ to those not of this fold. Neither was prelatical or pontifical in manner; each was every inch a bishop of the Church of God.

In reading either of these books one can readily see why its subject was loved and revered. Both are richly worth reading.

VERMONT

Guests Welcome

The annual retreat for clergy of the diocese of Vermont will be held at Bishop Hopkins Hall, Rock Point, Burlington, September 10th to 13th. Dr. W. Norman Pittenger of General Theological Seminary will be the conductor.

Bishop Van Dyck has announced that a few additional guests can be accommodated. Any who are interested can communicate with him at Bishop's House, Rock Point, Burlington.

EAU CLAIRE

First Conference at New Center

Thirty-four young people from the diocese of Eau Claire completed their first youth conference at the new diocesan conference center, Bundy House, in Menomonie on August 9th.

Highlight of the conference was an address to the general assembly by Bishop Randall, retired Suffragan of Chicago, presenting opportunities open to young people in church work, both as laymen and through the ministry.

Fifteen hundred people from all parts of the diocese assembled on June 25th when the conference center, in a 20-acre tract overlooking the Red Cedar River, was dedicated by Bishop Horstlick.

CONNECTICUT

Mission to Bridgeport*

The first emissary from the hinterlands of Liberia has come to Bridgeport, Conn.

Augustine Jalla, approximately in his mid-20's, left Liberia about a year ago. In this action, almost unique for one of his background, he represents the fruit of a vine cultivated by the Order of the Holy Cross in a mission founded in West Africa in 1922.

That same year the Rev. Sturges Allen, O.H.C., of Kent school, New Milford, (founded and operated by the order until a few years ago) left the United States at the age of 70 to pioneer in hospital work in Liberia, and to establish a mission school outside the central mission.

Two and one-half years ago, the Rev. Ralph T. Milligan, who came to St. John's Church, Bridgeport, as assistant in 1946, went to the Liberian mission. He returned six months ago.

It is indirectly because of the work of Fr. Allen, and more directly through the efforts of Fr. Milligan, that Augustine Jalla today is living in Bridgeport, and

is enrolled as a sophomore in the University of Bridgeport for the fall term.

Mr. Jalla was born with two great advantages: first, his father, a tribal chief of considerable standing, who had unusually progressive ideas about education; and second, his own high degree of intelligence.

When he was graduated from the mission's elementary school about five years ago, his record was so good that his father sent him to a high school in Monrovia which is two weeks from the mission, as the native walks.

Here he did so well that when he was graduated he was awarded a part government scholarship for study abroad, amounting to \$500 a year for four years.

The scholarship, however, made no provision for travel — and the educa-

tion. This precipitated immediate action in Bridgeport. Fr. Milligan conferred with the necessary people and about a month ago, Augustine Jalla received word from Fr. Milligan that he could transfer from Southern University and enter the University of Bridgeport in the fall.

During the school year, Mr. Jalla will live on the Marina campus in the very heart of the democratic society he wishes to study.

CENTRAL NEW YORK

Tribute of Loyalty

Parishioners of Calvary Church, Syracuse, recently presented their rector, the Rev. C. Bertram Runnalls, with a new



FIRST EMISSARY: Augustine Jalla, from the hinterlands of Liberia, confers with Dr. H. W. Littlefield of University of Bridgeport. The Rev. R. T. Milligan looks on.

tion Mr. Jalla wanted was some 4,000 miles distant. So the young man approached his father, now ill and feeble, and pleaded for additional funds to permit him to come to the United States. His father agreed that there was no price too great to pay for such an opportunity, and turned over his entire life savings—\$300.

Augustine Jalla was accepted in Southern University, Baton Rouge, La., and stayed there his freshman year.

Last spring just as he was considering changing to another school and was stymied as to how he could do it a timely letter arrived. It was from Fr. Milligan, who had known his father and his brothers and had watched Augustine's progress with interest. The letter contained an invitation from Fr. Milligan to visit with him during the summer vacation.

This, Mr. Jalla replied, was not possible because of the time element but there were other things—and he wrote at length about his problems and perplexities, and asked Fr. Milligan's ad-

vice. The presentation was made on the church lawn immediately before a festal Eucharist. C. Paul Halbig, representing the congregation, addressed Fr. Runnalls in the following words:

"It is with deep sense of gratitude to you for 28 years of faithful service that we, the wardens, the vestry, and the parishioners of Calvary Church present you with this car.

"We are deeply conscious of the effort you have given in building the new Calvary Church, in paying off the mortgage, and in thus making it possible for the Church to be consecrated.

"In particular we are grateful for the emphasis upon the spiritual side of the work, the clearcut teaching of the Faith and practice of the Church as this has come down through the ages, and we ask you to accept this car as a tribute of our loyalty to you and Mrs. Runnalls."

Calvary Church, which reports a communicant list of slightly less than 300, was consecrated by Bishop Peabody of Central New York on May 18th [L. C., July 9th].

* This is an excerpt from a story which appeared in the *Bridgeport Post*.

EDUCATIONAL

COLLEGES

Columbia to Pay
for Religious Counselors

Columbia University recently announced the adoption of a new policy whereby the University will assume a substantial part of the expenses of the religious counselors of the four major faiths on its staff.

Dr. Grayson L. Kirk, vice president and provost of the University, in announcing the change, stated that in the past the entire expense of the counselors' work, including the salaries of their secretaries and their office costs, has been borne by the various religious agencies in the community concerned with the respective faiths. Under the new program, however, Columbia will supply all the funds for clerical assistance as well as contributions toward office expenses.

The University, for many years, has conducted an Interfaith program in Earl Hall on the Morningside Heights campus, and is well known as one of the pioneers in this field. The program is carried on by the University chaplain, assistant chaplains, and counselors and advisers representing the various faiths.

Commenting on the University's action, Dr. Kirk said:

"This step is but one illustration of Columbia's steadfast concern for the religious life of its students. It is a recognition of the University's own responsibility in this regard — a responsibility discharged all through the years by the maintenance of the chaplaincy, in more recent decades by the coöperation, encouragement and official status afforded the religious groups on the campus, and currently by the expansion of the undergraduate curriculum in religion to include 36 courses covering every major field of religious thought."

Dr. Kirk said the new plan had been developed by a committee headed by the Rev. Dr. James A Pike, chaplain of Columbia. It was subsequently approved by the University's Trustees.

The senior religious counselor in point of service is Rabbi Isidor B. Hoffman, who this year celebrated the 15th anniversary of his appointment at Columbia. His fellow counselors are the Rev. John K. Daly, counselor to Roman Catholic students, and the Rev. Samuel J. Wylie, Protestant counselor, both of whom are aided by associate counselors, the Rev. Alfredo Moreno and the Rev. Donald W. Herb, respectively. Earlier this year an advisership to Eastern Orthodox students was established, and is now under the direction of three part-time advisers. They are the Rev. Vasile Hategan, the Rev. Georges Florovsky and the Rev. John Zanetos.

Gossip

Frequently over the years, we have run into various sorts of messes in parishes, which have come about simply as a result of some gossiping tongues, passing on something NOT authenticated as a fact. As a result, the reputation or the peace of mind of many a priest, earnest layman, or laywoman, aye and even some sweet young girl has been shattered, and been the direct means of our selling far too many Letters of Transfer Forms (which form, have you noticed, we never TRY to sell?). Gossip, with its invariable results, is a shocking thing to devout Christian people, and HAS wrecked many a parish by its sinful reaches.

We say, flatly, that gossip, that unauthenticated spreading of unnecessary information about ANYBODY, is a sin

before God, and some day, by the power of God some of our parish gossipers are going to be faced with the awfulness of what they have done, and, should they make their confession, they will be told the utter necessity of making a suitable restitution to the one whom they have defamed. THAT alone is a pretty awful business, but, if NOT confessed, it will be still more awful when the gossipier faces God on that Awe-ful Day. If we ALL will but get the basic fact through our hearts that gossip is a nasty thing at best, and that it has in it ALL the possibilities of far reaching harm to innocent people, and that THAT is SIN, then, perhaps, we can see the miserableness of it, and that should be enough for persons professing and calling themselves Christian.

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DEATHS

"Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them"

Henry Augustus McNulty, Priest

The Rev. Henry Augustus McNulty, D.D., vicar of Christ Church, Rye, N. Y., since 1946, and missionary in China 1909 to 1941, died July 10th in Lumberton, N. J.

Mr. McNulty was born in Orange, N. J., February 22, 1874. After graduating from Princeton in 1895 he taught for six years and then entered the General Theological Seminary, graduating in 1905. He was ordained deacon and priest in 1904 and 1905. Princeton awarded him an honorary doctorate in 1942. After his ordination he was for five years secretary of the Church Student Missionary Association.

He then went to China as priest-in-charge of Grace Church, Soochow, with other missions in the Soochow district. He was also principal of Soochow Academy. During the first four years of the war with Japan he directed a refugee and relief center for thousands of Chinese from the Soochow area.

On returning to the United States in 1941 he was rector of St. Stephen's Church, Beverly, N. J., for four years before going to Christ Church, Rye.

His marriage to Edith C. Piper took place in 1913. Mrs. McNulty died in 1948. Their four children survive, as do Mr. McNulty's two brothers and a sister.

Nannie M. W. Koon

Nannie Moore Williams Koon, widow of the late Rev. J. C. Koon, died July 19th at Brunswick, Me., at the home of her daughter, Mrs. Kenneth Sills.

The Rev. Mr. Koon was rector of churches in Hancock, Md., Houlton, Me., and in Virginia. After his death in 1912 Mrs. Koon lived for five years in Baltimore where she was a member of St. Paul's Church. Recently she made her home with Mrs. Sills and with another daughter, Mrs. Carl Campbell of Arlington, Va.

Surviving, besides her daughters, are a grandson and a great grandson.

Juliet Shrewsbury Morris

Juliet Shrewsbury Morris, a sister of the late Bishop Morris of Louisiana, died August 6th at Richmond, Va., at the age of 85.

She is survived by two sisters, Mrs. Charles Cotesworth Pinckney and Mary Craik Morris, both of Richmond, and by several nieces and nephews.

Burial services were held August 8th in Louisville, Ky., where Miss Morris was born.

CHANGES

Appointments Accepted

The Rev. P. M. Casady, formerly rector of All Souls' Church, Berkeley, Calif., is now rector of St. Paul's Church, Des Moines, Iowa. Address: 603 Ninth St., Des Moines 12.

The Rev. James Stanley Cox, formerly rector of St. Paul's Church, Winston-Salem, N. C., will become rector of Emmanuel Church, Baltimore, on October 2nd. Before then he will fill a number of preaching engagements in various English cathedrals and parish churches.

The Rev. John F. Davidson, for the past year assistant at St. George's Church, New York, has changed his canonical connection from Nova Scotia and is now a clergyman of the diocese of New York. Address: 207 E. Sixteenth St., New York 3.

The Rev. Sirio Joel de Moraes, formerly minister in charge of the Church of St. John the Evangelist, Pinheiro Machado, R.G.S., Brazil, is now executive secretary of the district of Southwestern Brazil. Address: Caixa 116, Santa Maria, R.G.S., Brazil.

The Rev. Bert F. A. Ede, formerly missionary in charge of St. James' Church, Detroit, will serve St. Andrew's Church, Peoria, Ill., after September 1st.

The Rev. Joseph E. Ewing, formerly rector of St. John's Church, Norman, Okla., and student pastor at the University of Oklahoma, will become rector of St. John's Church, Tappahannock, Va., on September 24th.

The Rev. B. Linford Eyrick, formerly curate at Grace Church, Newark, will become rector of the Parish on Martha's Vineyard, Mass., on September 10th. Address: The Rectory, Franklin St., Vineyard Haven, Martha's Vineyard, Mass.

The Rev. E. B. Ferguson has resigned as executive secretary of the department of Christian social relations of the diocese of Dallas, St. Matthew's Foundation for Children, and the Episcopal Community Service and will devote his full time to being executive secretary of the E. D. Farmer Foundation for the Aged. Address: 360 S. Fleming Ave., Dallas 8.

The Rev. Ramao Hilario Gomes, formerly rector of St. Andrew's Church, Caecui, R.G.S., Brazil, is now assistant at the Church of the Crucifixion, Bage, R.G.S. Address: Caixa 38, Bage, R.G.S., Brazil.

The Rev. Antonio Guedes, rector of the Church of the Crucifixion and the Church of the Crucified, Bage, R.G.S., Brazil, is now also archdeacon of Bage.

The Rev. Louis Harold Hinrichs, formerly rector of Grace Church, Nutley, N. J., and president of the standing committee of the diocese of Newark, will become rector of St. Luke's Parish, Queen Anne's County, Md., on September 15th. Address: Church Hill, Md.

The Rev. G. Burton Hodgson, formerly assistant

SCHOOLS

COLLEGES

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CHANGES

Changes of Address

at Christ Church, Dearborn, Mich., is now rector of St. Paul's Church, St. Clair, Mich.

The Rev. Edward Jacobs, formerly assistant at the Church of the Ascension and St. Agnes, Washington, is now vicar of St. Christopher's Church, Boulder City, Nev. Address: 812 Arizona St.

The Rev. Silvano Rocha, formerly rector of the Church of the Nativity, Dom Pedrito, R.G.S., is now rector of the Church of the Redemption, Sao Gabriel, R.G.S. Address: Rua Duque de Caxias, 648, Sao Gabriel, R.G.S., Brazil.

The Rev. James Donald Skinner, formerly rector of St. James' Church, Bozeman, Mont., will become rector of St. Paul's Church, Muskegon, Mich., on September 1st.

The Rev. Agostinho Soria, formerly rector of the Church of the Redemption, Sao Gabriel, R.G.S., is now rector of the Church of the Nazarene, Livramento, R.G.S., Brazil.

The Rev. William B. Spofford, Jr., formerly rector of St. Thomas' Church, Detroit, will become vicar of St. George's Mission, Austin, Tex., on September 1st.

The Rev. Frank Titus, formerly assistant secretary of the Overseas Department of the National Council, will become rector of All Saints' Church, Syracuse, N. Y., on September 1st. Address: 422 Kirk Ave., Syracuse 6, N. Y.

The Rev. Eric W. Veal, formerly curate at St. John's Church, Ogdensburg, N. Y., is now rector of St. John's Church, Delhi, N. Y.

Resignations

The Rev. Allen Percy Bissell has resigned as rector of St. Paul's Church, New Albany, Ind., effective September 15th and has purchased a home in New Albany. Address: 317 E. Thirteenth St.

The Rev. Carl W. Nau, formerly rector and associate rector of St. Paul's Church, Kansas City, Kas., is now rector emeritus. The Rev. Mr. Nau came to St. Paul's Church in 1921. During his rectorship the membership increased from 350 to 1,200. A fund has been accumulated by the parish to purchase a home for him and his wife.

The Rev. Dr. G. P. T. Sargent, formerly rector of St. Bartholomew's Church, New York City, will become rector emeritus on November 1st. Address: 1158 Fifth Ave.

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Ordinations

Deacons

South Florida: Bruce Taylor Powell was ordained deacon on June 25th by Bishop Louttit, Bishop Coadjutor of South Florida, at St. John's Church, Tampa, Fla. Presenter and preacher, the Rev. Clarence W. Brickman, father-in-law of the ordinand. To be vicar of St. John's Church, Kissimmee, Fla.; SS. Luke and Peter, St. Cloud; and the Church of the Holy Spirit, Apapka. Address: Kissimmee.

Southern Virginia: Donald Harry Allen and John Maurice Gessell were ordained to the diaconate on July 8th by Bishop Gunn of Southern Virginia at Trinity Church, Portsmouth, Va. Presenters, the Rev. Paul Chaplin and the Rev. Francis H. Craigbill, respectively. Preacher, the Rev. Mr. Craigbill. The Rev. Mr. Allen will continue as diocesan consultant under the department of Christian education, with residence in Portsmouth. The Rev. Mr. Gessell, who is working at the new St. Ann's Mission, Appomattox, Va., during the summer, will return to Yale Divinity School in the fall for post graduate study.

George Ellis Stokes, Jr. was ordained deacon on June 9th by Bishop Gunn of Southern Virginia at St. Paul's Church, Norfolk, Va. Presenter, the Rev. Dr. Moultrie Guerry; preacher, the Rev. Dr. Clifford L. Stanley.

Spencer Benjamin Williams was ordained deacon on June 14th by Bishop Gunn of Southern Virginia at St. Andrew's Church, Norfolk. Presenter, the Rev. Beverley T. White; preacher, the Rev. Oren VanTuy Chamberlain. To serve in the Western Mecklenburg Cure, which includes St. James' Church and Christ Chapel, Boynton; St. Timothy's Church, Clarksville; and St. John's Church, Chase City, Va. Address: Boynton, Va.

Southwestern Virginia: Robert Leroy Thomas was ordained deacon on June 29th by Bishop Phillips of Southwestern Virginia at Grace Church, Radford, Va. Presenter, the Rev. Wilfred E. Roach; preacher, the Rev. Dr. Clifford L. Stanley. To be in charge of All Saints' Church, Norton, Va.; St. Mark's, Dante; and Grace House-on-the-Mountain, St. Paul, R.F.D.

Diocesan Positions

The Rev. Henry H. Choquette of Trinity Church, Norton, Kans., is now secretary of the missionary district of Salina.

The Rev. Gardner M. Day, rector of Christ Church, Cambridge, has been elected president of the standing committee of the diocese of Massachusetts.

The Rev. Dr. Sherman E. Johnson, assistant professor at the Episcopal Theological School, has been elected secretary of the standing committee of the diocese of Massachusetts.

The Rev. Richard K. Nale, rector of St. John's Church, Chula Vista, Calif., has been named rural dean of the San Diego convocation in the diocese of Los Angeles.

The Rev. William P. D. O'Leary, rector of Trinity Church, Houghton, Mich., is now president of the standing committee of the diocese of Northern Michigan, replacing the Rev. Carl G. Ziegler, who retired on May 15th.

The Rev. Dudley J. Stroup, rector of the Churches of the Epiphany and the Messiah, Rensselaer, N. Y., editor-in-chief of the Albany Churchman, and originator and moderator of the Albany Episcopal Hour on the radio, has been appointed director of public relations for the diocese of Albany.

Laymen

Dr. Archibald C. Coolidge, formerly chairman of the English department of Hotchkiss School, Lakeville, Conn., will become headmaster of Manlius School, Manlius, N. Y., on September 1st.

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CLERGY RETREAT, September 10th-13th, Rock Point, Burlington, Vermont. Pittenger conductor. A few guests accommodated. Communicate—The Bishop, Rock Point.

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Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30
& by appt

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Rev. Canon Charles E. Whipple, r
Sun 8 & 10:30; HD 8

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Sun 7:30, 9:30, 11 & daily

ST. THOMAS' Rev. Francis F. Lynch, r
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Sun 7:30, 8:30, 9:30, 11

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Rev. J. Samuel Stephenson
Sun 8 & 11; HD 8

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Sun: thru August 27th, 11; others, 4

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1307 Holmes St.
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Key—Light face type denotes AM, black face, PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

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SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30,
ex Fri 9:30

ALBANY, N. Y.

GRACE Rev. L. N. Gavitt, r
Clinton Ave at Robin St.
Sun Masses: 7:30, 10:45; Daily: 7; 1st Fri HH
7:45; Confessions: Sat 5-5:30, 8-9

BAY SHORE, L. I., N. Y.

ST. PETER'S Rev. S. R. Peters, r
Main Street at Fifth Avenue
Sun 8, 9:45, 11

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30, 11

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, dean; Rev. Leslie D.
Hallett; Rev. Mitchell Maddad
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Masses: 8, 10 MP 9:45; Daily 7 ex Thurs 10;
C Sat 7:30

ST. JOHN'S Colonial Circle
Rev. Walter P. Plumley, Rev. Harry W. Vere
Visit one of America's beautiful churches.
Sun 8 HC, 11 CH 5, MP; Tues 10:30 HC

GREENWOOD LAKE, N. Y.

GOOD SHEPHERD Rev. Harry Brooks Malcolm, r
Sun 8 & 11; HD 9:30; The Occasional Sacraments
by appt

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP 11 & 4 Ser; Week-
days: 7:45 MP; 8 (also 9 HD ex Wed. Wed 10)
HC; 5 EP. Open daily 7-6.

ST. BARTHOLOMEW'S Rev. G.P.T. Sargent, D.D., r
Park Avenue and 51st Street
Sun 8 & 9:30 HC, 11 MP 11 1st Sun HC; Week-
day HC: Wed 8, Thurs & HD 10:30

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 MP & Ser; Tues-Thurs 12:30 Prayers;
Thurs & HD 11:45 HC

HEAVENLY REST 5th Ave. at 90th St.
Rev. John Ellis Large, D.D., r; Rev. Richard Coombs
Sun HC 8, 10 MP & Ser 11, 4; Thurs & HD 11 HC

ST. IGNATIUS' 87th St. & West End Ave., one
block West of Broadway
Rev. W. F. Penny, Rev. C. A. Weatherly
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

CHAPEL OF THE INTERCESSION

Rev. Joseph S. Minnis, D.D.
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 &
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th St.
Sun 7, 9, 11, EP & B 8; Daily 7, 8, Wed & HD
9:30; C Thurs 4:30-5:30, Sat 2-3, 4-5, 7:30-8:30

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st Sun HC; Daily: 8:30 HC;
Thurs & HD 11 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. David E. Richards
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery

GETTYSBURG, PA.

PRINCE OF PEACE Rev. Willis R. Doyle, v
Baltimore & High Sts.
Sun 8 & 10:45; HD 7:30

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T.
Fifer, Th.B.
Sun: H 8, 8 Mat 10:30, Cho Eu & Ser 11, EP 4;
Daily: H Eu Mon & Sat 7:45, Tues & Thurs 9:30,
Wed & Fri 7, Mat 15 minutes before Mass, EP
5:30, Lit Fri 6:55; C Sat 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. Eugene M. Chap-
man; Rev. Nicholas Petkovich.
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &
10:30, HD 10:30

SCRANTON, PA.

GOOD SHEPHERD Rev. Walter A. Henricks, Jr., r
N. Washington Ave. & Electric St.
Sun 7, 9 HC, 11 HC or MP & Ser

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. Mac Coll III, r
Sun 8 HC, 11 MP; Wed & HD 11 HC

PROVIDENCE, R. I.

ST. STEPHEN'S Rev. Warren R. Ward, r
On the Brown University Campus
Sun Masses: 8 Low Mass, 9:30 High Mass & Ser;
Daily Mass: 7; C Sat 4:30-5:30

ABERDEEN, S. D.

ST. MARK'S, 22 1/2 Hwy. 12A, S.E., "on highway 12"
Rev. Standish MacIntosh, r; Rev. Ivan Huntsinger, d
August: Sun HC 8, MP 10; Wed & HD 10; C Sat
4:30 & 8

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8 H Eu, 9:30 MP 1st & 3rd, H Eu 2nd & 4th,
11 H Eu 1st & 3rd, MP 2nd & 4th; Wed & HD
10 ex during Aug.

BARRE, VERMONT

GOOD SHEPHERD Rev. L. W. Steele, r
Sun 8 & 10:30; HC daily, Wed 10, other days 7

MADISON, WIS.

ST. ANDREW'S 1833 Regent Street
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Summer months, Sun 8, 11 HC; Weekdays as
anno; C by appt.

TORONTO, ONT., CANADA

ST. MARY MAGDALENE Rev. R. T. F. Brain
Manning Ave. at Ulster St.
Sun 8:30 Low Mass, 11 Sung Mass, 7 Ev & Devoti-
on; Daily Mass 7:30; C Sat 7-8 by appt